UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

J. LL. J.

A NEW CHURCH FOR ANN ARBOR.

The National Unitarian Conference when it resolved to raise $10,000 to help build a new church at Ann Arbor, recognized an important principle in social science as well as in religious economy,—a principle too often neglected by misssionary societies, viz: That the intelligent need religion as well as the ignorant. Knowledge without conscience is a dangerous thing. Christianity has devoted itself so assiduously to the poor, the ignorant and the vicious that it is in imminent danger of losing its hold on the intelligent and prosperous. There is a perishing upper class as well as a needy lower class. "Had Christianity taken half the pains to evangelize me before I committed the crime as it has since, I never would have come to this," said a man on his way to the gallows in this city a few years ago. It is well then to bring the noblest religious influences to bear upon the noblest elements of society during the most impressible years. This is why the Unitarians have their missionaries at Ithaca, Ann Arbor, Madison and Iowa City and ought to have one at Lawrence, Kan., and Lincoln, Neb., the University towns of the West. This is why a new church is to be built this year at Ann Arbor, and another we hope next year at Madison. The raising of this fund has been intrusted to the following committee: Revs. Brooke Herford, Chicago; T. B. Forbush, Detroit; Robert Collyer, New York; M. J. Savage and Charles G. Wood, Esq., of Boston, J. T. Sunderland, Ann Arbor, and the editor of this paper. Ann Arbor was to raise $3,000 before the committee were to begin their work. It already has raised $3,500, so that the task is fairly in the hands of the committee. Ex-Gov. Bagley, of Detroit, has been asked to act as treasurer. An active canvass among the friends in Chicago, St. Louis, Detroit, Cleveland, Cincinnati and other points is to be instituted at once by the committee, and early in January J. Ll. Jones is to visit the East to complete the task. Meanwhile let the friends realize that this is a national interest. Let the many alumni in whose ears the thrilling voice of Charles H. Brigham is still ringing, the believers in a religion that is in sympathy with latest science and broadest culture, those who have hopes and interests vested in boys and girls who are yet to be trained, those who believe in the Talmudic maxim that "The world is saved by the breath of the school children," lend a hand. Don't wait to be invited. Let a few give much and many give a little.

Wanted, fifty men and women in the West who will give $100 each, one hundred men and women who will give $25 each, and two thousand five hundred men, women nd children who will give $1 each and the task is accomplished, and let it all be done by the first of February. Send subscriptions to any one of the above committee and you will receive the treasurer's receipt for the same. All donations will also be acknowledged in these columns.

A WORD TO THE PRESIDENT ELECT.

Tennyson's drama of "Harold" is a bit of reading we would commend to the President elect as a preparation for his new administration. There he will learn the first great need in our politics—viz: a new emphasis of personal morality. Individual purity has too long been ignored as an element in statesmanship.

> "The simple, silent, honest man
> Is worth a world of tonguesters";
> "Not even for thy sake, brother, would I lie";
> "Evil for good, it seems,
> Is oft as childless of the good as evil for evil,"

says Harold.

The second need in our politics is to elevate the dignity of democratic simplicity rather than to ape the tawdry extravagance of monarchical pretension. While the crowned heads of Europe are daily cutting the red tape of their environment, it ill becomes American officials to assume the airs of royalty.

A third need is, to insist that politicians shall be just to human nature. The politician bids fair to out-Calvin Calvin himself in breaking down man's faith in man. Let the new President not trust the

man who believes in universal rascality. Let him not advance the orator who makes us suspect everybody.

> "Better be a liar's dog, and hold
> My master honest, than believe that lying
> And ruling men are fatal twins, that cannot
> Move one without the other."

A fourth need, not a Republican but a National administration. If the ship of State splits, it will be on the rock of partizanship.

> "People are made milder by just government,"

says our poet. Let our incoming President serve his foes as well as his friends, else he will be unworthy the confidence of his people.

A last lesson: Ignorance is a power that can be met only by intelligence. Let him realize that the only safe carpet-bagger for the South is the one who carries a spelling-book. The writing master must go before, if not behind the Returning Board, before a right count can be made. Reconstruction must begin in the school-house; for this the motherly patience of an Abraham Lincoln is necessary. "We have met the enemy, and they are ours," was the report of the partizan on the night of the election,—not until they are ours by the conquests of morality, won into the fraternity of intelligence. Earth's fruitions are heaven's beginnings. The battle is still before us.

> "Good for good, hath at times borne a bastard
> False as William,"

says Leofwin.

> "Aye," replies Harold
> "if wisdom pared not with the good."

SECULARIZATION OF THE STATE.

Pursuant to a call somewhat widely circulated, some fifty ladies and gentlemen gathered in the parlors of the Grand Pacific Hotel, in this city, on the 15th ult., for the purpose of considering the best method of a complete secularization of our government; i. e., the putting of religion and all religious organization on the same footing, under the law, as the other interests and organizations of modern society. Among the existing grievances which this Conference sought to correct, are, prominently:

1. The exemption of all church property from taxation, thus enabling denominational and sectarian organizations to enjoy a monopoly unjust to the taxpayer that is not interested and does not believe in such organizations.

2. The reading of the Protestant Bible in our public schools, as an act of worship, as an offence to the consciences of many parents and taxpayers, such as Catholics, Jews, and liberal thinkers generally.

3. The appropriation of public funds to the support of sectarian chaplains in the army and navy and the public institutions of the government, regardless of the convictions and preferences of a large number of those to whom these are supposed to minister.

4. The enforcement of Sunday laws which interfere with the free use of it by one class of citizens in the interest of another.

The conference contained representatives distributed from Texas to Boston, and the intellectual and theological range was as wide as the geographical. There were those to whom religion, and all that pertains to it, is as the red rag in a Spanish bull-fight,—a challenge to all the combative and destructive indignation of their natures, while others came as ardent friends of religion, believing in it with all the intensity of their nature, and anxious that the religion of America should begin by being just, and that it should rest on its own merits; believing that it is strong enough to stand alone, unpropped by special legislation, and that in this attitude it is to accomplish its noblest works. Among such were to be seen at least three ministers who showed their interest in the movement by their their presence; viz., Rev. Chas. Cravens, of Toledo, the chairman of the meeting; Rev. G. E. Gordon, of Milwaukee, and the editor of this paper. The proceedings were characterized by a moderation becoming the gravity of the subject; only a provisional organization was attempted, and future action was wisely entrusted to a Committee of Correspondence, consisting of Prof. Denslow, of Chicago; B. F. Underwood, of Boston, and R. C. Spencer, of Milwaukee: this committee being empowered to publish an address on this subject, and to call a subsequent conference. The wrongs and bloodshed caused by the State in the name of religion in the past; the present turbulent condition of religious politics in England and on the continent; the cloud already bigger than a man's hand on the horizon of our own country, in the shape of Catholic encroachment upon our public school money, on the one hand, and the clamor of an over-zealous orthodoxy to have God written into the Constitution, on the other, persuade us that the time has fully come when there should be at least one government on the face of the earth where the separation of Church and State should be absolute and complete,—and that that government should be the United States of America.

PROF. ROBERTSON SMITH.

UNITY readers have been interested in this learned Professor of the Free Church of Scotland. First, on account of his learned article on the Bible in one of the early volumes of the New Encyclopedia Britannica, and then on account of the heresy trial which followed, which lasted a year, and then he was released. But alas, he was no sooner released than a subsequent volume appeared with his article on "Hebrew Language and Literature," which involved him again in a theological trial. For the second time he is suspended; for the second time he insists on his orthodoxy, and for the second time the matter is to be determined by an ecclesiastical court. An English exchange gives a summary of the charges preferred. It says:

"The committee, indeed, do not impute to Professor Smith the intention of assailing the integrity and authority of Scripture in the writings they have examined, but they assert that the statements made by him in many particulars are such as are fitted, and can hardly fail, to produce upon the minds of readers the impression that Scripture does not present a reliable statement of truth, and that God is not the author of it. They claim that it greatly concerns the character and credit of the Free Church to make it clear, in opposition to any such impression, that she holds firmly and will maintain the infallible truth and authority of Scripture as the word of God."

The specific particulars in which the article offends are:

1. "Passages in which the books of Scripture are spoken of in an irreverent manner." Proof: "He says that Ezra and Nehemiah 'are singularly destitute of literary merit.'"

2. "Passages in which they are spoken of in such a way as to render it very difficult for readers to regard God as the author of them." Proof: "He says that two chapters of Isaiah 'seem to have been first published as literary broadsides.' He speaks of the 'fantastic symbolic imagery' of the spoken prophecy revived after the exile."

3. "Passages which naturally suggest that Scripture does not give an authentic narrative of facts or actual occurrences." Proof: "The 'Song of Solomon' is a 'lyric drama' which 'has suffered much from interpolations.'"

4. "Passages which discredit prophecy in its predictive aspect." Proof: "'The history of Jonah is' a 'parable;' Ruth is 'a graceful prose idyl;' Eber in Genesis is not an actual personage, but an 'ethnological or geographical abstraction.'"

The committee seems to be actuated by a spirit of fairness. They have taken Prof. Smith's words at their plain meaning, and nothing, as it seems to us, but skillful pettifogging can disprove their position or exonerate the Professor from the charges of heresy. Technically, they may be wrong; rationally, they must be right. Prof. Smith has written an article, lucid, scholarly and convincing, when judged by the standards of rational scholarship; but it is dark, unsatisfactory and meaningless, judged by the standards of theological Presbyterianism. We realize how hard it is for the Professor to give up a congenial and altogether useful position in the college. We regret that intellect is so hampered in Scotland that its largest expression must needs suffer exclusion from many of the benefits of church and State; but still we cannot see how these wrongs are to be righted by a man's insisting on staying where he does not belong, and asking the church to put a constrained meaning upon language that all the rest of the world understand in its free and full sense. Professor Smith is a Presbyterian only in the sense that Jesus was a member of the Jewish Synagogue, or Luther a member of the Catholic Church, or Wesley of the Episcopal Church. All honor to the diligent scholar who goes behind the creeds and discovers the true Genesis of the Hebrew Scripture. All honor also to the stalwart conscience that insists that words are vital in creeds as out of them, and that sanctity must needs ever build her altars on integrity; aye, even to the reading of the creed. Hold it or kill it; keep the house clean, or else move out and build a better one. When Prof. Smith accepts the isolation which his thoughtfulness involves, preferring truth rather than Presbyterianism as the token of his religious fellowship, the grace of the scholar will take upon itself the glow of a prophet. Then Erasmus and Luther will become blended in a personality diviner than either.

"Let us speak plain: there is more force in names
Than most men dream of: and a lie may keep
Its throne a whole age longer if it skulk
Behind the shield of some fair-seeming name.
Let us call tyrants *tyrants*, and maintain
That only freedom comes by grace of God,
And all that comes not by his grace must fall;
For men in earnest have no time to waste
In patching fig-leaves for the naked truth."

"My son, be not curious, nor trouble thyself with idle anxieties. * * Thou shalt not need to answer for others, but shalt give account for thyself: * * Peace is what all desire; but all do not care for the things that pertain unto true peace. * * My peace is with the humble and gentle of heart: in much patience shall thy peace be. * * Think not thou hast found true peace, if thou feel no heaviness; nor that then all is well, if thou art vexed with no adversary; nor that 'to be perfect' is to have all things done according to thy desire. * * Be thou of such courage and so patient in hope that when inward comfort is withdrawn thou mayest prepare thy heart to suffer even greater things. * * For if thou attain to the complete disregard of thyself, know that thou shalt then enjoy abundance of peace, as great as thy state of sojourning is capable of." THOMAS A'KEMPIS.

"Deep in the heart of pain God's hand hath set
A hidden rest and bliss."

Contributed Articles.

GO AND COMPEL THEM.

HATTIE TYNG GRISWOLD.

I made a great feast on a time,
Of things most delightful and rare;
I brought from all zones of the earth,
Freshest dainties with infinite care.

I heaped up my board till it groaned
With its weight and its wealth of good cheer,
And never was feast such as mine,
But time passed and no guest did appear.

Then my heart was indignant and hot,
For such waste of all the world's best,
And I cried, "Go, compel them to come,
In spite of themselves to be blest."

But those who unwillingly came,
And ungratefully sat at my board,
No blessing received from the feast,
And no gratitude hence could afford.

And I learned, though with sorrow and shame,
That no matter how fondly I yearned
To aid and to bless other lives—
That to evil my favors oft turned;

Unless in the hearts that received
Was the want, which my favor just met,
And that no one was ever compelled
To come, who with blessing was met.

UNITY HYMNS AND CHORALS.

N. P. GILMAN.

This new hymn-book, as chance would have it, has not yet received that careful notice in any of our papers which its great significance demands. Dr. Bellows' article in a late *Christian Register* was professedly not a review of the book but of the religious and theological position of its compilers. Executed in the most admirable spirit of justice and kindness as this article was, I am obliged to differ from it on one or two fundamental points, while recognizing a measure of truth in even its severest strictures.

But to begin at the beginning. The object of the compilers has evidently been, apart from all theological considerations, to furnish in the first place a hymn-book which should be inexpensive as compared with the larger books now in use—a volume which, by its size and price, might become a great aid in the Western work. This aim has been well attained. The page is such as to allow the utmost room for the printed matter, verses and tunes, that convenience in handling and typographical considerations permit. The paper is of good quality, the proof-reading has been very thoroughly done, and the binding is neat and strong. But a hymn-book, even the smallest, will well repay, in length of wear, the provision of the best dress that should be given it; and the high quality of the matter here is an additional reason for dissatisfaction with any but the best outward adornment, so far as this falls short of mere luxury. The external appearance of the volume, in paper, type and binding, compares very favorably now with that of any book of its kind; but we may hope that its sale will deservedly be so large that an edition may be issued with paper a little heavier, and in a flexible cloth binding which would probably wear better than boards. The music-type, with its broken lines, does not compare well with the solid lines of the last Association book, nor with the clear type of the hymns below; in such crowded tunes as Creation and Milton the effect upon the eye is not pleasant. The entire re-setting of the music ought to be the first improvement that a large sale should encourage.

The cutting across of the pages is a most convenient feature, giving the singer complete command of every tune that is metrically suited to the hymn to be sung, and dispensing with the inconvenience of holding two books in the hand or keeping the same book open in two places. A slight interference of the two parts of the page, now noticeable, could be remedied by cutting out a very narrow slip between the tune and the hymn, or by sewing the two portions a little farther apart. The insertion, also, in each cover, of an elastic cord to hold down the disconnected hymn and tune pages would add to the convenience of use.

The music, so far as my limited knowledge informs me, is throughout of a high order of excellence. As large a proportion of the old dignified and enduring tunes have been preserved as the demands of the hymns would justify. No tune, of course, has needed to be repeated, and the new tunes are, in solidity and power, fit to be joined with the old favorites of congregational singing. Indeed, as Mr. Blake (we suppose it is) informs us, the "new music is new only to us, but is, for the most part, very old, and is entirely from German, Latin, or English sources." Experience is the one judge in this matter from whom there is no appeal, and that judge is now trying, and will try thoroughly, the merits of the music before us. But I am inclined to suspect that Mr. Blake, with his own high and cultivated taste, has made too severe a demand on the popular ear, both by the insertion of too many slow and stately tunes that are unfamiliar, and by the omission of a few quicker and livelier pieces which he might have put in. I detest rattle and jingle in the church; but quite a number of the hymns here given are properly songs, and do not harmonize in movement and spirit with the tunes assigned them; while the general impression made by a hasty comparison of the music of the Association books, larger and smaller, with "Unity," is of insufficient variety in the latter.

I venture this criticism with a little more confidence because I hope that the recommendation of the editors in regard to the use of their admirable selection of anthems and choral responses for the congregation will be fully carried out by our Western churches. In that case, variety would properly allow in the hymn-tunes a larger proportion of

quicker, more song-like music. If our churches, indeed, should heartily adopt the wise directions for the use of these noble chorals, the result will be a great quickening of interest in the real worshipful feeling of our people. We should learn from the success of the Episcopal body two lessons, if no more, that we ought in our worship to call in the utmost aid of music's broad and subtle power, and that we ought to unite the whole congregation, so far as possible, in responsive reading and prayer. "A rich and flexible service"—the hope of these editors—is now within reach of all our congregations, thanks to the clear judgment and refined taste of Messrs. Gannett, Blake and Hosmer.

We come now to the body of the book—the hymns. It is the simple truth, that as a selection of religious poetry, "Unity Hymns" is without an equal in the English language for beauty of expression and force and range of thought. Putting entirely out of sight the musical use of the book, in the church or in the home, and regarding it merely as a collection of the most tender, deep and strong spiritual utterances in our tongue, every religious mind should sincerely welcome it. Whatever familiar strains the Methodist brother, for example, might here miss, he could not, unless he were the merest bigot, fail to rejoice in this noble anthology of the soul, gathered from the sweetest and truest poets of the past and the present. A slight acquaintance with the editors would lead one to expect from them a compilation marked by exquisite taste, catholic sensibility, and exceeding thoughtfulness. The highest expectation, so formed, is far outrun by the actual performance. These hymns, selected and original, are a glorious witness to the present power, in this nineteenth century, of the One Spirit still to persuade, uplift, inspire the feeling heart and the open mind. The force of literature—a force humane, comforting, inciting—is felt here on every page, excluding the unfit word, the insincere phrase, the flat and tasteless verse, the hymn all untouched by sacred fire, and opening wide the door to poems beautiful in their melody, fearless in their honesty, true with the soul's varying intensity, and ranging up and down the whole scale of devout sensibility with pure inspiration. Vain would be the search for words too eulogistic of the trained literary sense, the fine womanly tenderness, the high manly piety, that have worked their happy result in this choice volume. I have looked through these hymns slowly, and more than once, reading the new with care and recognizing the old with pleasure, and for new and old I would return sincere thanks in behalf of its users to its makers, after their exacting labor of selection and composition. It is a golden treasury, and by its very height of attainment produces something of the same impression made by Mr. Palgrave's unrivalled collection of lyric poems, an impression which he thus explains: "Great excellence in human art, as in human character, has, from the beginning of things, been even more uniform than mediocrity, by virtue of the closeness of its approach to Nature. A similarity of tone and manner will be found throughout this volume; something neither modern nor ancient, but true in all ages, and like the works of creation, perfect as on the first day." One should not be biased, then, if in a quick review of these hymns a certain feeling of monotony—oneness of tone—is produced. Like the Golden Treasury, this selection will, in its own sphere, grow more and more precious as it is read and re-read.

The inimitable hand of Mr. Gannett has given a felicitous order of arrangement to the hymns, beginning with "Aspiration," rising through "Duty," "Trust" and "Blessedness" to "The One in All," before whom we keep our Festivals and sing our words of Praise. The subdivisions are also excellently ranked. The short titles prefixed to each hymn, like "Morning Within," "Heart Speech," "Led," "Remolded," betray the like poetic touch.

The range of authorship is very wide, and proves alike the care of the compilers' search and the largeness of their religious sympathy. From Gerhardt, Tersteegen, Charles Wesley, Watts, Faber, Keble, and others, many familiar hymns have been retained, some of them in a better order and selection of verses than the usual ones. King Robert's "Veni Sancte Spiritus" is given in an especially good form, as also S. Longfellow's "Holy Spirit, Truth Divine!" Mr. Longfellow is, so far, beyond comparison, *the* hymn-writer of the American liberal church. We should have been glad to find even more of his hymns than the fourteen here given, but criticism of omissions is out of place in considering a selection of this size. (I must express surprise, however, that the compilers should leave out that powerful hymn of Higginson's, "To thine eternal arms, O God!") Observe how deep the spiritual sympathy, under and above all their theological differences, between Samuel Longfellow ("Out of the dark the circling sphere" and "With wider view come loftier goal!") and Horatius Bonar ("Help me, my God, to speak true words to thee this day") as but one sign out of many of the pervading unity in the collection. Miss Waring has several hymns not in any of our denominational books. Her "Tender mercies on my way" and "Lord! a happy child of thine" are sufficient specimens of her purely genuine and affecting strain, while "Rooted" (No. 174) strikes a dominant tone of the whole work, that Radicalism is not Uprooting but Rootedness. Miss Scudder's "Thou Life within my life than self more near," is one of several which will become as precious to our singers in time as her "I cannot find thee" has already become. The twenty-one selections from Whittier include some of the best pieces in the volume, like "What thou wilt, O Father, give," and a considerable number of others which it is a surprise to find pressed into duty, though habit may yet make them seem to occupy a proper place. Samuel Johnson's "I bless thee, Lord, for sorrows sent" is a fit mate for Longfellow's "I look to thee in every need;" the two have never been surpassed as utterances of perfect trust in the Eternal. What is it that, to our taste at least, so plainly marks off even verses so loaded with thought as Johnson's "Life of Ages" from F. T. Palgrave's "We name

thy name, O God"? The first is undeniably a hymn, but the second breaks down badly if read or sung; Mr. Palgrave, it must be, has but a fitful inspiration which does not carry his thought or his verse so far as Mr. Johnson's intenser flame.

Mrs. L. J. Hall gives several beautiful psalms of life, as that on refusing to grow old (No. 149), and that on service hereafter, "I would my work were better done." These scattered hymns, from various authors, are new and excellent: "We wake each morn as if the Maker's grace (No. 31), "New words to speak," "The old, old story!" (the three are *songs*, properly, like numerous others); Dr. Clarke's "Give me, my God, to feel thee in my joy," well headed Divine Alchemy; Mrs. Cheney's "At first I prayed for light;" Geo. MacDonald's Mother and Child; Dr. Newman's "Father, in memory's fondest place;" "We ask not, Father, the repose," and Miss Procter's "My God, I thank thee." Three selections from W. B. Rands are of uncommon power—"Father, now our prayer is said," "One Lord there, is all Lords above," and "I saw the beauty of the world." Mr. Blake's "Father, thou art calling" allows a choice of words for the majestic Nicaea, but his hymns as here printed often seem to lack divine afflatus, and to have been written too much to fit certain tunes; with all their sincerity and finish, their artificial occasion is too apparent. Mr. Chadwick's high standing as a writer of ethical and religious poetry has been fixed for some time; his "Duty" and "Hero's Grave" supply noble verses to match "Sermon-Thoughts," and this is, indeed, one great feature of the book, and will strengthen our preaching much if well used; the "Song of Trust," and "Lo! we stand before thee now," are hymns of the first order. Mr. Gannett's five contributions are all songs, but where in modern religious poetry shall we look for verses of a more subtle beauty, more tender, more original, than his "Listening," "Clear in memory's silent reaches," "The Lord is in his holy place," "He hides within the lily," and "The Stream of Faith"?

Mr. Chadwick and Mr. Gannett are already well-known, and we are not surprised by any of their best work here; we know what to expect. But the six hymns by F. L. Hosmer will, we doubt not, be a welcome surprise to many, showing that we have in him another "singer of the liberal faith" worthy already of a high honor, from whom too we may rightly expect a more abundant harvest. His "Immortal by their deed and word," and "We pray no more, made lowly wise," are in Whittier's best vein. There are no more touching and trustful verses here than "O thou, in all thy might so far," and "O thou who art of all that is," while "One thought I have, my ample creed," and "O Name, all other names above," are almost perfect. The editors, in inserting a comparatively large number of pieces from Whittier, Lowell, Tennyson, Arnold, W. Blake, Emerson, Palgrave, Laighton and Wasson, which are in no sense hymns, and some of which cannot be made to sing, "half assent" to obvious objections, but "claim that one function of a congregational hymn is to sink great thoughts from the mind into the heart." But my persuasion is that it would be much better for the preacher to recite such verses as Arnold's "Morality," than for the congregation to go through the probably entirely ineffectual attempt to *sing* what was never intended to be sung. The places of these fine poems would have been better occupied by Clough's "O only source of all our light and life," and "O thou whose image in the shrine," and other hymns of not inferior power. The connected matters of the alterations made, and the too careful avoidance of the name of Christ, I must defer to another paper, in which I wish to consider the theological and spiritual significance of the collection.

LUCRETIA MOTT.

C. H. R.

The dying injunction of George Fox, "Friends, mind the light," was, perhaps, never kept by any member of his denomination with more scrupulous constancy, than by this gentle woman, who closed a well rounded life on the eleventh of November.

Whether the "inward light," that soul illumination upon which the "Friends" rely for guidance, was given her in greater fullness than to others; or whether it was received by an abler mind, we cannot say. Certain it is that no Friend of her time has achieved the worthy work, the influence, or the position of this earnest woman; while few women of the century disclose a life of more persistent and sustained well-doing.

Lucretia Mott was born on the island of Nantucket, January 3, 1793. At fifteen years of age she taught in a boarding-school in Duchess Co., New York, at eighteen was married, and at twenty-five began to preach the tenets of the Society of Friends, traveling in New England, Virginia, and Maryland, and speaking against intemperance and slavery.

On the division of the society in 1827, she adhered to the Hicksite or Unitarian portion of it, believing them not only the advocates of the truer theology, but also more loyal to anti-slavery principles. To these principles she was strongly devoted. The brand that Garrison waved so effectually was lighted at a fire which had burned in the Society of Friends since 1688, when the young German lawyer, Daniel Pastorius drafted the memorial against slaveholding, adopted by the Germantown Friends. The merit of Lucretia Mott, in this regard, was only constancy in upholding the views of the more advanced minds in her sect. But we may not forget that it was a faithful upholding, during the times when members of the Society were assessed $4,000 in the United States Court of her district for obstructing the return of a fugitive slave.

Says her friend Mary Grew:

"So faithful was she in word and deed, so constant in the advocacy of the cause of the slave, that she endured much opposition from her ecclesiastical associates, and also shared the obloquy and persecution which was the common fate of abolitionists in the most perilous days of their struggle against a system of iniquity, fortified by church and state. None of

these things moved her. She counted neither ease, nor reputation, nor life dear in comparison with truth and right, and reverence and love for these so pervaded her soul, that disloyalty to them was simply impossible." Yet her spirit was not exhausted by her efforts in a single cause.

"From youth to age," says the same affectionate chronicler, "she bore her testimony against all monopolies of rights and privileges based on sex, and eloquently and logically advocated equal mental culture for boy and girl, man and woman, and equal opportunity for the exercise of all the ability possessed by each individual."

But even constancy in well doing does not entirely explain the influence and position of the woman in the community in which she moved.

The power that quickened Robert Collyer in the hammer factory, and won Elizabeth Cady Stanton to public life; that drew scholars and travelers of distinction to her home, and the book tribute of authors to her table, that stamped throughout her neighborhood the mark of respectability upon the radical views she held, relates to a combination of qualities of which a broad intellect and sunny temperament had their appropriate share. The eighty eight years of her life were full of work, and its close has no more call for sorrow than the calm and cheerful sunset of a noble day.

CONFERENCES.

THE CONGREGATIONAL FOURTH TRIENNIAL COUNCIL

has recently convened at St. Louis. It was expected that it would be a session of great importance, if not of much length and controversy. But it disappointed the expectation, to use the words of our neighbor, the *Alliance*, "by meeting with fear and trembling, adjourning somewhat suddenly, and then taking a long breath." The question of polity, whether the Congregational churches are to be independent societies to be advised, or obligated societies to be governed by the binding legislation of the body, and that of reforming the creed of the body, were the impending questions. The former the council skillfully dodged; the latter it ingeniously postponed by referring the matter to a committee of twenty-five, with a request that they "publish their conclusion."

"ASSOCIATED CHARITIES" CINCINNATI.

The Cincinnati Associated Charities recently held its first annual meeting, at which an encouraging exhibit was made. It was introduced by a Conference of Charities, with morning and afternoon session and a public meeting in the evening. At the morning session a report on "Tenement Houses" was read and discussed, and a brilliant paper on "Heredity as a Cause of Pauperism, Vice and Crime" was read by Rev. G. E. Gordon of Milwaukee, and led to an animated debate. The main part of this paper was printed in the *Cincinnati Commercial*. In the afternoon an admirable address on "The Organization of Charity in Cities" was given by Rev. Oscar McCulloch, of Indianapolis, that earnest worker in the cause of a wise philanthrophy, and gave rise to another earnest discussion, in which several clergymen of the Episcopal, Congregational and other churches, and a number of prominent laymen and laywomen took part. In the evening the work of the Cincinnati Society was presented by Rev. C. W. Wendte, and addresses made by the Mayor of Cincinnati, who presided, ex-Gov. J. D. Cox, Rabbi Max Lilienthal, Dr. Byers, Sec'y of the State Board of Charities, Revs. Gordon and McCulloch, and others. So ended a most brilliant series of meetings which did much to enlighten and strengthen the new system in this city. As a proof of this, a Jewish lady just deceased has left $500 in trust to one of the district societies of the Cincinnati Associated Charities, the interest to be used for small loans to deserving persons. C. W. W.

WISCONSIN CONFERENCE.

The Wisconsin Conference of Unitarian and Independent Societies held its twenty-seventh session in All-Souls Church, Janesville. Mr. Herford opened the Conference on Tuesday evening, Nov. 9, with his sermon, fast becoming famous, on "The Small End of Great Problems." On Wednesday, Mr. Gordon, of Milwaukee, discussed with force and candor the important subject of the potency and value of our general biennial conference and its relation to the A. U. A. There was a paper also by Mr. C. J. Adams, of Crystal Lake, Ill., who has recently followed his head and heart out of traditional heterodoxy into a better and more rational religion, as we think. We missed Dr. Kerr and Mrs. Olympia Brown, and also Hon. James A. Howe, the President of the Conference. Our Missionary and Secretary, Mr. Jones, gave a sketch of "Our Cause" in Wisconsin, its condition, prospects, etc., in which his usual familiarity with the field was evident and instructive. This leading of practical thought seemed to recur constantly throughout the Conference like a theme in a musical composition. Certainly it inspired the platform meeting of Wednesday evening, which was one of uncommon spirit and vigor: Messrs. Gordon, Blake, Herford, Elder and Simmons were the speakers, with Jones presiding and speaking some very earnest and serious closing words to the people of that little church of whom he is as much bereaved as they of him. Let them pluck up courage, gird themselves and go earnestly on with their work, for "the past at least is secure;" it remains to make the future worthy of the past. On Thursday, Mr. Gordon, on "Lend-a-Hand Clubs," gave wisdom enough and developed plans enough to stock half a dozen industrious brotherhoods. Mr. Elder, of Lexington, Mass., but yielding we believe to the attraction of this magnetic West, discoursed of "Man," a wide subject, but narrowed by the speaker to a discussion of bad traits as perversions of good ones, so that there is no evil thing in man except the bad use of a good thing. This is encouraging and need not be enervating; for it's hard enough to break up the bad uses, especially in the only permanent way, by replacing them with good ones. Mr. Simmons gave us a full and careful study of the gospels as to the ideas held by Jesus, showing that he held and taught none of those now called the bases of Evangelical Christianity. There was a discussion on Sunday School Work, led by Mr. Jones. The closing sermon Thursday evening, by Mr. Blake, of Quincy, was a very simple statement of "Some Things to be Sure of," and of the preponderance of our knowledge over our ignorance because of the great and everlasting value of our moral knowledge. A feature of the Conference, and a very delightful one, was the Sunday School meeting on Thursday evening at 4:30 o'clock, in all respects like the usual Sunday session except that the time was shorter and the place usually occupied by class lessons was filled with short talks to the children by Messrs. Blake, Gordon and Adams. We believe in these children's meetings at our Conferences: the part of the children in the church is at once so large, so important and so tender that no Conference is quite complete that does not quicken itself and encourage them by inviting

their presence. In fact we hardly like the word *invite;* the children seem to be in church and Conference by as much right as the elders. The hospitality of the people was hearty, and the Wednesday evening social supper at the church kept all the delegates together and afforded a feast of fraternity.

J. V. B.

IOWA CONFERENCE.

We western secretaries are accused of throwing such a glamour over our conferences that they loom up out of all proportion, and when eastern friends come to us with "Great Expectations," they find only a little handful of men and women, and are disappointed. We of Iowa have never had the strength of numbers. How could we, starting three years ago, with only two established churches and five ministers in all the State? "The magnificent distances" of the west do not favor large reinforcements from sister States. And yet we are not conscious of having ever exaggerated the importance and vitality of one of our little semi-annual gatherings. We do not meet for mutual admiration, or merely to have a good and profitable time, but to earnestly consider ways and means of lighting up our beautiful State with the glow and glory that fills our own souls. When we meet in a small town like Humboldt, the presence of perhaps a score of earnest strangers creates a sufficient ripple in the community to insure a full house, for the evening service at least. But when our place of assembling is a river town, one of these intense commercial centres where Mammon is the acknowledged king, we cannot hope to attract a crowd, even with most diligent advertising.

And so with our recent conference at Iowa City. If this gathering stood for nothing beyond the actual number of citizens who attended its sessions, and heard the able papers and strong uplifting sermons that were given, we might feel that the individual expenditure of time and money was hardly justified. Even with the fact that the daily and weekly papers generously made room for all of the reports we chose to send them, including even some entire papers and sermons, in western parlance, "it would hardly pay."

But when a group of earnest men and women, who have taken the universe into their souls and wrestled with the great problems that confront civilization to-day, come from their scattered outposts, with all their burdens, to a common altar, and there mingle their best thought and highest aspiration, it stands for that which rises above crowds and present results, and allies itself with the eternal. It stands for a renewed consecration, for a fresh anointing, and for a happier adjustment of means to ends. And so, at Iowa City "we sat together in heavenly places." The apparent features of our feast were, first, a strong, stimulating sermon from Rev. E. S. Elder, on "The Value of Life," the true foundations, the eternal verities upon which we must rest if we hope to make it *worth living*. The universal tendency to build upon the shifting sands of the external—upon appetite, passion and the restless quest for *happiness*, until, with the sated Jewish monarch, we sum up all as "vanity of vanities," was strongly depicted; and over against it the better way, the way to unshaken peace and rest.

The Devotional meeting of Tuesday, as led by Rev. J. V. Blake, was a gentle drawing toward the Holy of Holies, and all who were present felt their faces glow with the radiant glimpse they had caught of divine realities. Then came the Business Session, with an address from President Clute, full of the undaunted courage that has characterized the Iowa work, and a report concerning progress in Des Moines from Rev. S. S. Hunting, bristling with the vigor and zeal of youth. Rev. W. R. Cole gave an account of a recent visit to Council Bluffs, and of the genuine interest awakened there, by Rev. John Andrew, and of the initial steps of a movement which, with the fostering care of the Association, might be made to blossom into permanence.

V. B. Cushing, of Iowa City, gave a clear and deeply interesting statement of his work at Riverside, River Junction and Canalville, and its present and prospective results; also of how he had been led into active preparation for the ministry by the stimulus and guidance of Mr. Clute, availing himself of his pastor's library, and that of the State University; of his deep enjoyment of the work opening out before him, of his determination to devote his life to it, and of his desire to receive ordination from the Iowa Unitarian Association.

Mr. Clute followed, with a thorough indorsement of Mr. Cushing's life and aims. The Association, for a year past cognizant of this young brother's steady progress in advancing the Gospel of freedom, fellowship and character, unanimously voted to extend to him its hearty recognition, and to arrange for the ordination service.

This action was very naturally followed by an earnest and significant discussion concerning preparation for the ministry, its essentials and non-essentials, and the special needs of the west. Cambridge was represented by Messrs. Blake, Elder, Hunting, Trask and Cole; Meadville by Messrs. Jones, Clute and Hassel. While all heartily approved of giving Brother Cushing the most cordial recognition and fellowship, there was no desire to lower in any sense the standard of scholarship, or the full equipment needed, above all, by the Unitarian minister of to-day. The discussion was deeply interesting, but you have no room for its special features. Nor will your crowded columns allow us to describe the paper of Mr. Samson on "Organization." full of original thought and courageous utterance; the indescribable earnestness of Mr. Rogan's exposition of "Faith on the Basis of Reason," an earnestness born of his struggle and suffering in his passage from the darkness of bondage to the promised land; the profitable discussion of "S. School Work and Methods," that grew out of Mr. Hunting's able and paper; the keen Damascus blade of Mr. Trask wielded with such consummate skill in piercing to the very marrow of all the present "Hindrances to Religious Life;" or the delicate woman's touch which found its way to every heart in Mrs. A. S. Taylor's touching monograph on "The Supreme Need." In addition to the opening sermon, we had one from Mr. Blake and one from Mr. Jones, which will never be forgotten by any who heard them, with such skill and power were their lessons held up and illustrated.

Perhaps the central feature in interest, as well as time, was the ordination of Mr. Cushing, on Wednesday evening. After an anthem from the excellent choir, and the invocation from Rev. J. N. Trask, came the touchingly appropriate sermon of Rev. J. V. Blake, followed by a brief address to the candidate, the ordaining prayer by Rev. S. S. Hunting, anthem, "Charge" by Mrs. C. T. Cole, "Right Hand of Fellowship" by Rev. O. Clute, and "Address to the People" by Rev. Jenk Ll. Jones. The whole service was most impressive, and the young brother felt that he was welcomed to no flowery paths of popularity and praise, but to a consecration as complete

as any which brooded over prophet of old; and that here, on these Iowa prairies, he would find an ample field for heroic action, for the denial of self, for the sacrifice of worldly ambition, and for a life of most complete devotion to Truth and the highest good of his fellows. SECRETARY.

The Unity Club.

Under this head will be devoted a page of each number to the study of that phase of social helpfulness and intellectual co-operation, represented by the various literary and educational societies that may be grouped around this name. Reports of work accomplished, programmes of study, questions, difficulties, and healthful hints for this department are solicited.

UNITY CLUB DIRECTORY.

Acting upon the suggestions of an interested Secretary, we propose in our next to publish a directory of such Unity clubs and kindred organizations as would lke to come into our larger Unity club, giving the club name, date of organization, and the name and address of it's Secretary, thus making possible an exchange of programmes and other courtesies, and paving the way to helpful comparison of notes and modification of plans. Let all those who would be counted in our Unity arch send us the necessary information by Dec. 10.

UNITY CLUB, OF ST. PAUL,

leads us all, judging from the calendar just published. It is defined as the social and educational side of Unity church, and expects it's members from that church or from these introduced by church members, thus making it the most churchly of our Unity clubs. The advantages and disadvantages of such a relationship are nicely poised. The club has three branches, viz: 1, Art History class; 2, Reading Circles; 3, the Children's branch. The sixteen study sessions are to be devoted to art, the programme of which we hope to publish in our next.

VESPER CLUB.

This is the name of an amateur club of young people, residing chiefly on the west side in Chicago. The club was called into being largely by the inspiration of this department in Unity. It has adopted eight out of our ten commandments, has a critic whose business it is to discover imperfections of every kind. Desiring to acquire an acquaintance with English literature, it has begun with Chaucer and Spencer, and finds it hard work. We doubt whether the order of time is the true order of study, and would recommend the beginning nearer home. Clubs will find the road from Longfellow to Chaucer shorter and more profitable than the road from Chaucer to Longfellow.

MUTUAL IMPROVEMENT CLUB, JANESVILLE, WIS.

This club introduced its work with a lecture from its former leader about a month ago, and has settled down to weekly meetings, giving the first sixteen sessions to the study of four of Shakespeare's plays, viz: Macbeth, Midsummer Nights' Dream, King Lear, and Richard III. As a preliminary study, alternating with the discussion of current events, will be a series of brief studies of classic divinities as follows:

1. Jupiter.
2. Apollo.
3. Mercury.
4. Vulcan.
5. Prometheus.
6. Cupid Ariadne.
7. Pluto.
8. Neptune.
9. Juno.
10. Diana.
11. Minerva.
12. Venus.
13. Niobe.
14. Iris.
15. Hecate.
16. Persephone.

These studies are to be entrusted chiefly to the younger members of the club, and to be illustrated as far as possible with illustrations.

UNITY CLUB OF DES MOINES, IOWA.

The programme of this club is before us with special studies for fourteen evenings all made out. It is organized with th following committees:

A.—Standard Literature.
B.—Current Literature.
C.—Popular Science.
D.—Readings and Dramatic Representations.
E.—Art.
F.—Music and Entertainment.
G.—Social Science and Political Economy.

The literary course is upon American and English literature of the nineteenth century, consisting of essays on Margaret Fuller, Lowell, Longfellow, Emerson, Whittier, Motley, Macaulay, Carlyle, Ruskin, Webster and Calhoun, George Eliot, Max Muller, Mrs. Browning, with one memorial evening on the 22d of February, and an evening with Dickens. The essays are interspersed with the reports on Current Literature and Science, readings and music. The meetings are held in Unitarian Hall, and the programme bears evidence of Bro. Hunting's energetic touch. The programme, as a whole, is wanting in that sequence so necessary to secure accumulative interest and systematic study. Some order, chronologic or other, should be followed, so that the study of one evening will prepare the way for the study and enjoyment of the next.

READERS AND WRITERS' ECONOMY CLUB.

This is a remarkable illustration of how a practical effort at mutual helpfulness can succeed without any special props in the way of constitution, by-laws, officers and so on. Taking the hint from the co-operative committee of the American Library Association, which has done so much in the way of reducing the friction and increasing facilities in public libraries, a number of literary workers in Boston conceived the desirability of some such mutual help among individuals, and the Economy Club was started in 1878. The club has no membership fees, and no officer save a secretary. Its membership is now scattered far and wide throughout the country. The results of individual experiment, experience and observation on methods and appliances to save time, money or labor, are published in a series of club notes and furnished to members at simply the cost of publication and of postage. These notes are edited by F. B. Perkins, former Assistant Editor of the *Old and New*, and one of the most skilful manipulators of literary tools in the country.

Acting with the club is the "Readers and Writers' Economy Company," a joint stock organization with sufficient capital to carry out all it undertakes. The object of the company is to seek out and test all labor-saving devices for desk or study work, and to recommend to the public such as are found to be real helps. Since its organization, in 1878, at Boston, the company has met with very gratifying success; it already owns and manufactures many valuable inventions, and has also made special terms with the manufacturers of others, and is thus enabled to furnish all goods on its list at lowest prices. The Western branch of this business is advertised in our present number. We hope no member of our Unity Club visiting Chicago will neglect to visit their store, which has in it so much to reduce the friction and increase the facilities of a student's life. In Chicago or out of it, we hope our entire

Unity Club will become members of the Economy Club and study carefully the notes. Having ourselves received so much pleasure and profit from our membership, we are anxious that others should avail themselves of the same helps. It costs nothing to join, and the advantages are considerable. Send stamp to the Western office for circulars giving all particulars.

The Study Table.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

Sunshine in the Soul. Wisdom series. Roberts Bros., pp. 127. 50 cts.

The Immortal Life. By John Weiss. Boston: Lockwood, Brooks & Co., 1880. $1.50.

Atlantic Monthly, December, Houghton, Mifflin & Co., Boston.

Selections from the Imitation of Christ. By Thomas a' Kempis. Roberts Bros., Boston, pp. 97. Price, 50 cents, modern series.

Substantialism. By Jean Story. Boston: Franklin Press, Rand, Avery & Co. $2.00.

LITERARY NOTES.

The approaching holidays cause frequent inquiries for the best books for the children. The books in the following list are all desirable and new, with a very few exceptions. Among the bulkier is the bound volume of *St. Nicholas*. The increased size of the magazine has compelled the publishers to bind the year in two books, which retail for $5, or $2.50 singly. It is too well known to need description. It combines instruction and amusement, with no admixture of anything hurtful. When the amount of useful and entertaining matter is considered, it is the cheapest of the juveniles.——The Bodley Books have been noticed in a previous number of *Unity*, and are only mentioned here lest it should be thought that they are not worthy to be included in this list. They are among the best of the juveniles; each $1.50.——The new "Zig Zag" is equal to its predecessor in matter and form; the only change is not a wise one—the price has been advanced from $1.50 to $1.75 each.——"The Nursery" is the book par excellence for the very little ones. Price, as heretofore, $1.25.——English *Chatterbox*. Did we say *St. Nicholas* was the cheapest? We fear an exception must be made in favor of the *Chatterbox*, which is sold for 75c., or the old volumes for 60c. each.——The marked success of "Under the Window," last year, has had the usual effect of hatching a whole brood of books similarly illustrated. Among the most clever are, "Afternoon Tea," an imported book, $2.50; "Pretty Peggy," by Dodd & Mead, illustrations by Rosina Emmet, $2.50, and "Ups and Downs," by E. P. Dutton & Co., $2. None of them, in our judgment, are equal to "Under the Window," an American edition of which is in market, and sold for 75c. The English edition, however, can still be had, $2.50.——"Clover Beach," by Margaret Vandegrift, published by Porter & Coates, is a quarto the same size as the "Bodleys." It is a continuous story, well told. The book is well printed, on good paper, and finely illustrated. Price, $1.25.——"Our Children's Songs" is an old favorite. We have no other book, at as low a price, which has as many good selections of poetry suitable for children, from the nursery to the high-school, as this. Harper Bros., $1.——"The Boys of '76," and "The Story of Liberty," by C. C. Coffin, are among the real substantial books written in his pleasing style, well illustrated and tastefully printed; are safe to buy when one wants an instructive work, and the price is not more than one wishes to pay, $3.——"The Boy Travellers" is published by the same firm, in similar style, and at same price. Was new last season. Part II., new this season, $3.——"Jack and Jill," by Miss Alcott, and the new "Bedtime Stories" have heretofore been noticed.——"Marco Polo" is the new book in the Young Folks' Heroes of History Series. It is fully as good as its predecessors, and will have as large a sale.——"The Fairy Land of Science," by Arabella B. Buckley, published two years since by the Appletons, still keeps its place as one of the most instructive and readable books of its kind, $1.50.——"Madam How and Lady Why, or First Lessons in Earth Lore for Children," by Charles Kingsley, is in his best vein. The preface, a letter to his "Dear Boys," says, "When I was your age there were no such children's books as there are now." We will add, there are no such writers of children's books now as Charles Kingsley. The world is brighter and better because Charles Kingsley lived in it, and the lives of men, women and children have been happier. May his name ever be held in honored remembrance. There are no better books of their kind, than the above, and his "Heroes" and "Water Babies."——"Shakspeare's Stories Simply Told," by Mary Seamer, is a new book on a similar plan to Charles and Mary Lamb's "Tales from Shakspeare." The book is an improvement on the latter, as it introduces into the text those passages termed the "Beauties of Shakspeare." It is well illustrated, well printed, has a neat and attractive cover, and sells for $1.50.——It is probable that there has never been so many books sold by the publishers in the United States in a single season as the present. The printers and binders, by working day and night, have not been able to fill their orders.——The new house of J. R. Osgood & Co. is rapidly moving to the front again, and if the same energy is shown for the future as has been for the past few months, the house will soon occupy its former place among the American publishers. This season their holiday book, of the style of "Hanging the Crane" and others, is "A Dream of Fair Women," with 49 illustrations. The quarto heliotype books heretofore published at $10, have been reduced in price to $7.50. The rule of political economy, that the tendency for manufactured products to approximate the cost of production, applies to books. The same firm have also just reprinted "Eminent English Liberals," by Davidson, which has brief biographies of the liberal leaders in and out of Parliament, including John Bright, Charles Bradlaugh, John Morley and Moncure D. Conway.——"Sam Lawson's Old Town Fireside Stories," the inimitable sketches of Mrs. Stowe that represent the humor of Puritan New England life, a side too much neglected in literature, is treated to a new and elegant dress by Houghton, Mifflin & Co.——Allen Putnam, an ex-Unitarian minister, is out with a volume explaining the witchcraft of New England by modern Spiritualism. The spirits have always had such a time of it in trying to make themselves understood.——Miss Kate Field is preparing a series of Dramatic Biographies, to be published by J. R. Osgood & Co.——The many tributes to Lydia Maria Child will succeed, we hope, in reminding the later generation that her life of Isaac T. Hopper is a book of more than passing value, too good to be crowded out by the crush of *current* literature.

J. C.

SUNSHINE IN THE SOUL.

This little book, one of the Wisdom Series, is what Longfellow calls a "treasured volume." Its helpful songs have sprung from the humbler poet's heart "as showers from the clouds of summer or tears from the eyelids start. Such songs have power to quiet the restless pulse of care, and come like a benediction." It is a volume of blessed sermons in the spirit of him who was a Master in worship, to the "saddened heart and the toil-worn frame and mind."

R. A. H.

SELECTIONS FROM THE IMITATION OF CHRIST.

Another of those admirable little books of the "Wisdom Series,"—little books so small that you can drop one in your pocket and feel a sense of companionship, an inspiration if only the tips of your fingers come in contact with it in your busy or lonely hours.

This little volume gives less than a third of the whole book, "omitting such passages as seem morbid and unduly ascetic." It is a "record of human needs and human consolations; the voice of a brother, who, ages ago, felt and suffered and renounced,—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours,—but under

the same silent, far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

There is no prettier ornament for the home room than a shelf of these little books, and if your bump of order is not uncomfortably developed they will get a habit of lying around in the most unlooked-for places. Most people need a heroic sentence thrown into their lives occasionally. The best intentions sometimes droop, and if in a moment's despondence the hand falls *accidentally* on a book and opens to a sentence that gives a new impetus to life, it is well. F. B. C.

THE IMMORTAL LIFE.

Mr. Weiss' large soul had room for the broadest science and the deepest faith; and in this book he combines an acceptance of the theory of evolution with an assurance of God and immortality. He admits the difficulties which face religion to-day. Religion sees "chronology knocked away from under Adam's feet and fall, the cerebral and nervous system hunted down to within an inch of her life, and the final stroke only suspended out of regard to her feelings, and the experimenter in amazement that she is present there at all. She listens to the proof of her functional position as the efflorescence of the polyp through a vast gradation of improving epochs. The Perseus of science, behind his fossil shield, waits till she too petrifies." New facts invade religion and threaten the "Ancient of Days," as the Gauls invaded the Roman Capital and insulted the gray-haired senators. Many "derive the moral law from the combinations of birth and physical organization" and think that "all moods are nothing but the plus or minus of red blood in the brain cells," and that "whatever a man thinks that he feels is nothing but the gambolling of these microscopic" atoms in his body. Evolution seems to show that "life has slid so gradually and unbrokenly through its series as to leave not one crevice for the smuggling in of souls." "At the point where human life begins, why introduce the superfluity of a soul?"

Mr. Weiss thinks "it is as important to acknowledge the facts of the materialist as it is to deny that he makes a proper use of them." And he seems to acknowledge them all. "I admit this magnificent and suggestive fact of gradual evolution, and shall deny the materialists' inference." Nay, he thinks the facts aid religion. "How religious the whole creation becomes as science passes to and fro, touching the swarms of facts with her wand of order to make them fall into line and present their thoughts!" He says of facts, "*they* are the substance of things hoped for, the evidence of things not seen."

To him science only gives new proofs of God, let her theories be what they may. "You have to presume a divine presence, before either of these theories can have a foot to stand on; a personal volition is as necessary to make the world in Darwin's way as in that of Agassiz; none the less so though Darwin does not trouble himself to show it. All the facts which support one or the other theory are God's distinct statements that he is on the spot. Science cannot be non-committal if she would." "Force cannot make anything until that is made first." "A constant force could not constantly create unless it were constantly created. What a body of a Creator is Science unveiling to the touch of Religion! Prick it anywhere and you draw the blood of his presence."

Nor does evolution disturb his faith in immortality. He admits that man may be connected with the animals in an unbroken line of gradual ascent. He thinks Darwin's dog, who slunk away in shame when detected in pretending to have caught a fly which had escaped him, showed more moral sense than some men; "for the American citizen has not yet acquired the virtue of being dejected when his little game is exposed." He admits men often act worse than animals; and, viewing human degradation, says "it takes a man to be a beast." "Many people cultivate bestiality with such whole-bodied energy" that he thinks perhaps "Death, the sexton, is waiting with his spade to shovel them in," and doubts whether from them there is "anything spiritual disengaged but sulphuretted hydrogen." "It does not seem to me irrational to suppose that a million or two years' worth of imperfectly developed beings, straggling along from the ape to the man, lived through their brief butterfly summer and are known no more in any part of the universe." But "what of that if a day comes that speaks at length an imperishable word?" And Mr. Weiss thinks the "imperishable word" has long since come in the higher human consciousness. "That word is, I know Unity, I have Unity, I pass into consciousness of creative laws; I touch the Mind from whom my mental method started, and I thus become that Circle's infrangibility." As he says elsewhere, "man's self detaches itself to look itself in the face, He is the wonderful unit who can duplicate himself so that the watched becomes the watcher. No simple creature can achieve the miracle."

So Mr. Weiss finds many intimations of immortality. When Beethoven plays, "'tis plain he is immortal, and so we fancy that we are while we listen." Also this almost universal belief in immortality he thinks could not have originated in mortal minds. "I should as soon expect that a good time-keeper could tick out for itself an assurance of its continuance." The thought that this belief is false seems to him to make God "a Mephistopheles who is amusing himself with grinding hearts to pigment for the shifting canvases of life." So man's sense of right and wrong adds to the proof. "When we do wrong— Do what? Wrong? Why call it so? An animal can do wrong to nothing." So when the materialist says it is ignoble and selfish to think so much of a future life, Mr. Weiss says "there is not a word of his disdain which does not reek with immortality. He could not call us selfish for believing in it, unless he was divinely born out of ideal goodness. He cannot insist upon being devoid of soul substance without being filled with it up to the brim of his generous morality."

So Mr. Weiss has no fears that "the human soul is going to be put out because the stream of knowledge is turned into it. Its accumulated rubbish, which once passed for religion, will be swept away; but those who are interested in these antiquities, and collect them to convert to-day into a junk-shop for them, do ill-conceive how manly is knowledge, and how majestic it can make a soul that surrenders itself without prejudice to its keeping." "Oh soul, open the pew door, pass the sexton, escape into the sweet air of an open country whose landscapes stretch into bewitching distances, and let the great organ with its diapason of solemn laws play you into the Church of the Future."

The book is composed of chapters on The Work of Religion, Modern Materialism, Modern Spiritism, Survival of the Fittest, the Idea of Hereafter, Tragedy in Nature, Comedy in Nature, Pessimism, An Act of Faith, and Idealism. One may see from the above extracts how suggestive and brilliant it is. But Mr. Wasson says Mr. Weiss' "dazzling fire was not mere fireworks," and "an iron thread of logic runs

through his most shining pages." Some may not see the "iron thread of logic;" but no more can they see the thread of gravity that binds the solar system. H. M. S.

SUBSTANTIALISM.

In a remarkable preface to a remarkable book the author of "Substantialism," who writes under the assumed name of Jean Story, describes the phases of self-growth, and different mental processes by means of which she reached these profound and all-embracing views which are presented as the "philosophy of knowledge," whose fundamental principle, which it is claimed is an entirely "new basis of thought," is "that the sentient and non-sentient entities that make up the objective universe within which man is gestated, are interrepeated within and as his subjective universe—or in other words that he is what he senses." In the introductory the author takes exception to certain "popular assumptions" relating to the nature of self-evidence, and the unknowability of the Absolute, denying that self-evidence is evidence incapable of proof, and maintaining that "it is the *acceptance* of this self-testimony (of facts) as self-evidence that produces the certainty of its truthfulness in the mind that accepts it."

The writer further argues that in the universal need and longing for knowledge of the Absolute lies the disproof of its unknowability, and the evidence of man's ability to attain such knowledge, who "perceives the truth he is seeking *in perceiving the necessity of its existence as an answer to his question.*" (The italics are the author's.) Similarly in this "perception of the necessity" of an answer the author finds the basis of the philosophy of Substantialism. The fact that the answer is perceived before it is received is supposed to be higher evidence of its truthfulness. The all-designing and all-controlling power immanent in universal formation is defined as "substantial essence," which explains the name given to the new system.

The mystery of the origin of life need be no mystery to the substantialist, who affirms that "the existence of essential substance is, *per se*, its *absolute or self-existence*, in the sense that it *includes within its spaciality the conditions of its existence.*" It is the non-perception of this fact on the part of our leading thinkers which gives rise to the prevailing skepticism on this subject. Pursuing this line of thought, the author reaches her own conclusions respecting the problem of immortality. The religionists who are looking for "proof of life's *endlessness*," and the biologists for "proof of its beginning," both are blinded by the "omnipresence of self-existence." Arguing from this point of view, the author is very positive in her conviction that continued conscious existence is the necessary outcome of present conscious existence. "Man's self-consciousness never is or can become disconnected from its embodiments," which embodiments are those of a self-existent substantial essence.

While the quotations we have given would seem to class the author of "Substantialism" with the school of pure metaphysics, as many and more might be produced to indicate her acceptance of the tenets of modern physicists; but these latter are used principally in the illustration or elucidation of the main propositions, most of which, both in expression and thought, show the speculative tendency of the writer. "Substantialism" is a book full of learning and original thought, highly creditable to the mind that produced it, but it will be read only by those who care to delve after mysteries which to the majority will always seem past finding out. In preferring her own terms of definition to those which frequent and careless handling have rendered vague and ambiguous, the author has, it seems to us, needlessly involved her subject and obscured her style. But such a book can be fairly estimated only by those who have subjected themselves to the same kind of mental discipline as the writer, and can give it that impartial examination "from the axis of thought whence it has been idealized," which the author rightfully claims for herself. We have endeavored to present the leading ideas in the new system of Substantialism, and leave the reader to finish the investigation and draw his own conclusions with regard to the solution it offers to the old-new problem concerning the mind and matter sides of the universe.

C. P. W.

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

CHANNING LESSONS.—The Cincinnati Sunday school has introduced the Channing Lessons, by Mr. Gannett, into it's young ladies' Bible class which is conducted by Mrs. Fayette Smith, *alias* "P. Thorne."

IOWA CITY.—The *Republican*, of this city, publishes in full the essay of Mrs. Alice L. Taylor, of Mt. Pleasant, read before the Unitarian conference, on "The Supreme Need," and the *State Press* the sermon of Mr. Blake, delivered before the same conference, on "Who is my Neighbor?" Either paper is worth the trouble of sending the dime that will bring them by mail, either from the office, or from Mr. Clute.

NEW HAMPSHIRE.—Our lively contemporary, *The Rising Faith*, has become a source of anxiety among the Congregationalists of that State. At their recent Convention they confessed its influence in the homes of their parishioners, and a movement was set on foot to establish an antidote in the way of an orthodox department to the *Vermont Chronicle*. This is hopeful. "The struggle for existence" is a necessary corelate of the "survival of the fittest." The ultimate unity must be arrived at through the strife of honest opinions rather than the apathy of dishonest compromise.

LICENSED VICE.—A congress of great significance was recently held at Genoa to protest against the State regulation of vice. Over five hundred delegates were present representing the principal countries of Europe. The local government, fearing an insurrection, refused the large theatres. The final demonstration was an orderly but intensely earnest open-air meeting. Does not this principle reach far into our legislation for the protection of intemperance, when for a stipulated sum a man is licensed to conduct a traffic that produces nothing but pauperism, crime and extravagance? It looks to us very like State protection of vice.

ENGLAND.—America has originated the tender charities known as the "Flower Mission" and "The Country Week," but the Mother Country has discovered a charity still more unique and quite as beautiful, viz., "The Sea Shell Mission," which was started in London, May 1879. Young people at the seaside collect these things of beauty and send them to the central office, where they are packed in neat wooden boxes containing from 100 to 500 shells, a pretty card with suitable text is fastened on the inside of the cover and the boxes are distributed to sick children, many of them in inland towns.

During the eighteen months of its existence, 285,581 have been contributed by 133 persons, and the society now asks for money to pay the postage on 500 boxes.

LATTER DAY PROPHETS.—The *Woman's Journal* gives the following thought-provoking list of Sunday evening discourses soon to be given in the Unitarian church at Needham, Mass., by Rev. S. W. Bush. We are sure that every preaching pillar of UNITY will be seriously tempted to appropriate the list and "go and do likewise":

1. Lincoln, the Representative of Political Honesty.
2. Whittier, the true Christian Poet.
3. Mary Somerville, the Religious Scientist.
4. Garrison, the Reformer.
3. Margaret Fuller and Mary Ware, as representing the aspirations after the Protestant Ideal of Womanhood.
6. Franklin, the power of Self-Education.

COUNCIL BLUFFS, IOWA.—The long-slumbering Unitarian church of this place is again bestirring itself. Rev. John Andrew has been preaching to fair congregations for some weeks. A recent visit of W. R. Cole, of Mt. Pleasant, who combines the sagacity of a successful business man with the zeal of an apostle, brought the new movement to business, and $600 were promptly raised for future work. This, with the moral endorsement and financial backing of the Iowa Unitarian Association, makes it a certainty for a year. Mr. Andrew is a close student and is arousing interest by means of his thoughtful sermons. All this is another verification of a principle often stated by us that a liberal society once organized in the West, like Egyptian wheat, has great vitality; its germinal power endures through great periods of inactivity. It is very hard to keep such a society alive, but still harder to kill it.

THEOLOGICAL EMIGRATION.—Rev. Eli Fay, of Manchester, in a sermon occasioned by the retirement of Stopford Brooke from the Episcopal fellowship, says that "within the past three years upwards of fifty ministers have left the more orthodox denominations in America, and united with the more liberal; and that a year or two ago an American who wished for positive information as to the direction in which the enlightened thought of this Old World was tending, prepared a circular, fairly covering the ground, and addressed it to a hundred of the leading men of Europe—scientists, philosophers, authors, journalists and statesmen, asking them kindly to answer certain questions, or fill certain blanks, and return the circulars to him: and he received replies from about ninety, a very great majority of whom stated frankly that they had no sympathy with the doctrines which Mr. Brooke has just renounced, but in general terms were what are known here, and in America, as liberal Christians."

DENVER.—Many of our *Unity* readers have been wondering what has become of our editorial contributor, R. L. H. Others, more conversant with *Unity* news, have been anxiously waiting for tidings of him in his new field in the far west. Nearly two months ago he ventured away out to Denver to take hold of the Liberal Church of that place. Quietly he has been surveying the ground and gaining his way into the confidence of the people. A recent number of the Denver *Tribune*, after a notice of one of his sermons, gives the following paragraph, which being beyond the reach of his protest, unmoved by his blushes, we print:

"The good people of Unity church are greatly elated over their new pastor, who came to this city from Vermont [!] only a month ago. He is a small man, with an intellectual head, thoughtful expression and very pleasing countenance, a fine voice and a natural delivery. He is a thorough student of the latest advanced religious, moral and scientific literature, and has the faculty of expressing himself in an intelligible and concise manner. He is the kind of a man Denver and the present age needs—a man up to the times. If our liberal citizens know how to appreciate the prize they have got hold of, the little church on the corner of California, with it's punch-bowl on top, will soon not have room to hold all who will attempt to get into it Sunday mornings."

WALES.—A provincial meeting of the British and Foreign Unitarian Association was recently held at Merthyr Tydvil, in Wales, the first meeting of the Association ever held among these ancient Britons. The *Unitarian Herald* of Nov 12 gives a large portion of its pages to a report of the meeting. The exercises seem to have been conducted somewhat on the pentecostal plan, each speaking in his own tongue. Whether all could enjoy the entire bi-lingual programme we cannot say, but we are quite sure that most of our readers, were they to undertake to read the proceedings as given in the *Herald*, would be convinced that one portion of the speakers must have spoken with cloven tongues. Mr. James, a Welsh Member of Parliament, presided; Dr. Vance Smith, President of Carmarthen College, preached, and reported the progress of the Bible Revision Committe, of which he is a member, and the Cwmbach Choir sang, "impressively," the anthem, "Mi a godaf ac a af at fy nhad." The recent passage of the burial act was the cause of much rejoicing, but regrets were expressed that it was still a compromise, providing that a person must be buried with Christian *and* orderly service. The chairman tried to amend so as to read with Christian *or* orderly service, so as to admit the two hundred million fellow subjects in East India to their burying grounds, but he failed. An ingenious Welshman propounded a plan by which a Hindoo or Parsee could be buried in an English churchyard, notwithstanding the phraseology of the bill, namely by adopting the impressive ritual of the Quakers by keeping silence at the grave.

We read this report with great delight for two reasons First, we are delighted to find how large a number of Joneses there were at that meeting; and, second, it is touching to see even these clan-bound people slowly escaping from their race isolation, and tasting a little of that fellowship they believe in.

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* * "Our times are in God's hands, and all our days
Are as our needs: for shadow as for sun,
For cold as heat, for want as wealth, alike
Our thanks are due, since that is best which is;
* * the happiness of which I spake,
I find it in submission to his Will,
And calm trust in the holy Trinity
Of Knowledge, Goodness, and Almighty Power.
* * * * * * *
What Hell may be I know not; this I know,—
I cannot lose the presence of the Lord;
One arm, Humility, takes hold upon
His dear Humanity; the other, Love,
Clasps his Divinity. So where I go
He goes: and better fire-walled Hell with him,
Than golden-gated Paradise without."

—*J. G. Whittier.*

A great man under the shadow of defeat is taught how precious are the uses of adversity; and, as an oak tree's roots are strengthened by its shadow, so all defeats in a good cause are but resting-places on the road to victory at last.—*Charles Sumner.*

The Exchange Table.

F. B. C.

The Index furnishes us the following in its column of "Personal Items:"

Bjornson, the Norwegian poet, was tendered a public reception by the Scandinavian citizens of Boston, at Paine Hall, last Thursday evening. Among those present were Mrs. Ole Bull, and her father and mother, Mr. and Mrs. Thorpe, of Cambridge. Letters were read from Gov. Long, Longfellow, and others.

Among the successful candidates at the Cambridge (Eng.) University higher local examinations, was Miss Helen Gladstone, the daughter of the Premier.

Rev. A. A. Hoskins, who was recently deposed by his Methodist brethren of Milwaukee, for heresy, it is reported, has been denied permission to officiate at a marriage ceremony in his former church.

"Our Best Word," edited by J. L. Douthit, says: "We have examined 'Unity Hymns and Chorals' and find the finest collection of hymns that we have ever seen. Some of them may be above the appreciation of the average congregation; but wherever they are used they will have a tendency to educate to a true culture and religious life. It is a remarkable fact that this collection of hymns, prepared by radical Unitarians, should show more regard for Christ than the one used in the late great Pan-Presbyterian Council in Philadelphia. This Presbyterian hymn-book, according to the New York *Independent*, does not once mention the name of Jesus, while 'Unity Hymns and Chorals' does mention his name in more than half-a-dozen hymns, at least. Thus extremes, for once, a little more than meet."

The Woman's Journal reports the following rare case of *tolerance:* "Madame Littre, wife of the celebrated French philosopher, keeps unceasing watch over her idolized husband. She is orthodox in her religious belief as he is skeptical. A sort of idyllic halo appears to surround the venerable couple. The savant, who does not 'believe,' fully approves of his wife being a believer if she thinks fit, while she, on the other hand, never dreams of combating her spouse's tenets. A touching little incident, which throws a pleasing light on their mutual relations, is told of them. One day, while suffering from slight ill-health, M. Littre happened to faint, whereupon his helpmate took a little consecrated medal that was hanging round her neck, and gently passed it round her husband's, in the sincere belief that it would help to bring him to. M. Littre, on issuing from his fainting fit, found the medal round his neck, and taking it off handed it to his wife, with a pressure of her hand that was more eloquent than words."

The Index.—"The *Sunday School Times* says that it is more important to acknowledge Jesus as Saviour than to become Christian in life; or, if it does not say that, what does it mean in the following? 'The question of prime importance to you is not, Are you a Christian? but, Is Jesus Christ your Saviour? These two questions may seem to aim at the same point; but they involve very different processes of mind in their answering, and herein consists the superiority of the latter form over the former. Your hope of salvation must rest not on what you are, but on what your Saviour is and does.' In our opinion, such teaching as this is responsible for not a little of the practical corruption and gross want of moral rectitude that have been specially exposed in evangelical churches in recent years. What would be the effect, if Sunday School teachers were to act upon this sentiment and impress upon the children under their charge the idea, that not what *they are and do* is going to make their future secure, bur what somebody else has done for them?"

The State Journal, Madison, Wis., makes the following announcement: "Mrs. Abby Sage Richardson, whose books on historical subjects are justly popular, is going to give a series of lectures on English literature, in Brooklyn, this month."

—Liverpool proposes io spend $15,000,000 in bringing her water supply from Wales, through sixty-seven miles of tunnel, and dams seventy-five feet high.

—The scheme to introduce the Passion Play of Oberammagau upon the stage of Booth's Theatre, New York, meets with decided disfavor among the clergymen of the metropolis. Reporters have interviewed leading divines in the Episcopalian, Roman Catholic, Presbyterian, Baptist, Methodist and Unitarian churches, and all are quietly but firmly opposed to the play being reproduced in this country. A strong public sentiment is setting against the spectacle, and the managers will doubtless give it up.

—Stopford Brooke, the clergyman who is becoming so famous as the leader of the advanced school of thought in the English Church, is said to be a remarkably handsome person. His face is refined and intellectual, and he has a dome-like forehead, reminding one of the portraits of Shakespeare.

The Alliance: David Swing thinks that there is being developed in this country an unusual amount of what he calls "unrest." It sends people on long journeys, lawyers and doctors from towns to cities, and even infects the preacher, so that "denominations which once had what they called a settled ministry find now that their pastors are as unsettled as a lot of butterflies in a ten-acre meadow." He says:

"The general rule for clergymen is that they should live out their life in one place. A minister's friendships are a large element in his success. His audience returns each Sunday partly because each hearer knows and admires or loves the man in the desk. And by a fortunate law of human nature each friend feels that he or she will be missed if not at church. It is for the most part true that the absent one will be, indeed, missed, for while the service is going on the preacher's eye sees all in the house, unless it be a very large room full, and it will flash across his soul that John Williams is not in his seat, that his wife and younger daughter are there, and that none of the Parsons are present, but that the Fosters and Fishers are all in their places. Church-going is thus a form of weekly call upon the pastor by the flock, and a friendly call upon the flock by the pastor. Friendship should run every church, and blessed is that church where this attachment is the main bond that binds pastor and audience. Love is the great harmonizer of the earth, and hence when a pastor has been over a church long enough to be known and loved, his words then are true and good, rendered such by the friendship which listens. The restless preacher does not remain in one place long enough to gain this favorable interpretation of all his discourses, and the congregation which acquires the habit of changing pastors will soon lose all consciousness of friendship and memory of it toward their public teacher, and will assemble each Sunday as a group of critics out on an errand of cold analysis of a cold man in a cold pulpit in a cool church."

The Boston Saturday Evening Gazette publishes a sermon by James Freeman Clarke, on "The One Thing Needful," in which he says, "Success in life depends very much upon unity of purpose." A man must give his mind,

heart and hand to a purpose to accomplish it. Such men, however, are apt to be narrow. "This narrowness is apt to become injustice; they are unjust to those who do not go their way, accept their panacea for all human woes, and believe in their methods. Is there any way to have the power of accomplishment which comes from singleness of purpose, and at the same time to avoid these limitations?" One says the one true church is the one thing needful; another, sound belief; another, repentance and conversion.

"It is curious that those who wish to know what is the essential thing in Christianity do not refer to the declaration of Jesus himself as to the one thing needful. It was the choice of Mary. What was her choice? To sit at the feet of Jesus, and listen to his words. This—not the true church, not the true creed, not any mysterious change of heart—was the good part Mary chose, which should not be taken from her. It was not said of Mary that she had joined any church, that she held any creed, that she had gone through any process of religious excitement; it is simply said that she sat at the feet of Jesus, and listened. That was the whole.

"That *is* the whole; but what does that mean? It means simply this: that she saw in Jesus truth, goodness, excellence, and that these drew her heart to him as iron is drawn by the magnet. And this showed in Mary love for what is good, a desire for the best, a longing for the best truth, the best goodness that she saw. Now, this is the root of all excellence; this is the one thing needful; this is the fountain from which the highest life comes—love of the best! The one thing needful is to look up; to admire something above us; to desire something better; to hunger for a higher good. Call it by what name you please—aspiration, love for the ideal—it is essentially and radically the same thing as love for God, for it is the love of that which is highest, truest and best; and he who loves the highest, truest and best is in his heart and soul a lover of God.

* * * * * * *

"People often say to me, 'Mr. Clarke, when I go anywhere I come to your church.' That is all very well, only I am afraid that they for the most part do not 'go anywhere.' Now, I am not superstitious about church-going. I know perfectly well that a man may be a good man and not go to church. I am well aware that a man may go to church and be no better for it. But these are exceptions. The rule is that the church represents looking up, seeking something better, longing for a higher good. The church stands for an ideal life, for a hope full of immortality; for all improvement, progress; for all reform. To have nothing to do with the church very commonly (not always) means moral lethargy, indifference to the truth, a drift the wrong way."

CHRISTIAN REGISTER: The Wadsworth Club Papers furnish interesting items in regard to the "Country Week."

Mr. Ingham said that he had seen, in a letter from Berlin, a pretty account of the reception given to the children there, when they came home. The Crown Princess, Queen Victoria's daughter, was present, and was delighted with what she saw and heard. "Next year," she cried, "not one hundred poor children shall go from Berlin, but one thousand."

With us, the "Country Week" was set in practical operation in the summer of 1875, by Mr. Gannett and his sister. Mr. Gannett is said to have noticed that something of the sort had been done in Copenhagen. In his hands the enterprise had a gratifying success; and in 1877 it was assumed by the Christian Union, who placed it under the direction of their charity committee. * * * * *

In Brooklyn, N. Y., Mrs. Lovett and Rev. Willard Parsons took up this work in 1877 with exquisite success. Both of these workers are well known in the Wadsworth clubs. Mrs. Lovett wrote a charming account of that summer's enterprise, a part of which may be found in the *Sunday Afternoon* magazine for May, 1878. Mr. Hale read some extracts from that article in church, and surely never did any sermon affect or inspirit people more happily and truly. The New York *Evening Post* has lent a hand in calling public attention to this business, and the "Fresh Air Fund" has been furnished in large part by its readers.

From Philadelphia, the same enterprise has gone on in the hands of a company of friends, with the names of some of whom the readers of the *Register* ought to be familiar. Will they perhaps write to us some account of their methods for this year? Each such enterprise helps each other.

In Baltimore, a princely bequest has lately been made for the establishment of country homes for invalid children. The trustees of this fund are collecting from all quarters information as to such efforts in other cities, and will be able to make a plan which will benefit all of us together.

THE UNITARIAN HERALD publishes the anniversary address of the Eastman Business College in Poughkeepsie, by Robert Collyer. Mr. Collyer's theme, "From Anvil to Pulpit," is suggestive, though not of the idea which he disclaims, of "blowing his own trumpet."

"Believe me when I say I want above all things to avoid this ugly and most damaging blunder. It is the very worst use a man can make of his life, and it would be proof that I have no business on this platform. There is one deep word in the Bible no man can afford to forget who has struck any such good fortune as this which has fallen to my lot, and that is Paul's word, 'Who made thee to differ?' I must tell you something of my own endeavors or the lesson would be lost. It would be more fatally lost if I left the impression on your minds that I am what we call a self-made man. It is a vast distance from that lost little place among the Yorkshire moors to Murray Hill in New York, and from the bitter bondage of a white slave in a factory in which we had to toil from six in the morning to eight at night, to the pastorate of a church any man might be proud of. * * * *

"Four things, as I have learned my lesson, go to make a man—good birth, good breeding, your own good endeavor and good fortune, which is another name for the goodness of God—and so I want to say, second, that I think we were well bred. There was what would come to $4.50 a week to live on while we were still about the mother's knee, and we came along with the most surprising regularity one year and eight months apart. That mother who is now among the saints made this income stand good for enough to eat, two suits of clothes, for week day and Sunday; house rent and fire, a bit of tobacco and a pint of beer for the good man of the house, and all the schooling we could take until we were big enough to work in the factory. Not one of us knew what you mean by what is called 'a system,' or 'a digestion,' or 'a constitution.' Let me make a little picture of the home: A cottage of two rooms, and an attic looking right into the eye of the sun; a bit of greensward and a clump of roses; a bright open fire, and walls white as the driven snow; a floor so clean that you could eat your dinner on it and only hurt the floor. Willowware for great days, a mirror, and pictures that must have cost half a dollar each—pictures that Rubens could not have painted to save his life. Fine white linen, enough for all uses, and once a week a good tubbing with yellow soap that got into our eyes and 'crash' towels from top to toe. 'Who hath redness of the eyes, who hath contention, who hath strife?' Solomon cries, and I answer: 'The Collyer children in the tub, with my mother to work it;' but there and in the snow-white purity of fresh lime and eternal scubbing was our bulwark from the fever, and there is one reason why in these fifty-five years I have not been for one day sick in my bed. I read Bunyan, Crusoe and Goldsmith when I was a boy, with the stories in the Bible and Shakespeare, when at last the mighty Master came within our doors. The rest were as senna to me, these were like a well of pure water, and this is the first step I seem to have taken of my own free will toward the pulpit. There was day school for me until I was eight years old, and then I had to turn in and work thirteen hours a day. Sunday school until I was fourteen, and night school two winters, and all the sunshine the blue-eyed mother could pour through the home. A careful training into clean ways, no lying, no shirking, no dishonesty—that is the story of our breeding."

The talent of success is nothing more than doing what you can well, without a thought of fame.—*Longfellow.*

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

TRUST.

Trust in the Lord and do good; delight thyself also in him. Rest in the Lord and wait patiently for him: wait on him, and keep his way. For the Lord loveth righteousness, and forsaketh not his servants. (*xxxvii.*)

It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. [*cxviii.*]

They that trust in him shall be as Mount Zion, which cannot be moved, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, even forever.

—*Hebrew Psalms.*

There is no wisdom, nor undertaking, nor counsel against the Lord. (*xxi.*) Many are the devices of man's heart: but the purpose of the Lord, that shall stand. (*xix.*) Trust in him with all thine heart; in all thy ways acknowledge him, and he will direct thy paths. (*iii.*)

—*Hebrew Proverbs.*

Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord; the Eternal, is everlasting strength. (*xxvi.*) —*Isaiah.*

[See in this connection "The Master's Lesson of Trust" in *Easter Readings* of this series.]

The circle of human nature is not complete without the arc of feeling and emotion. The lilies of the field have a value for us beyond their botanical ones—a certain lightening of the heart accompanies the declaration that 'Solomon in all his glory was not arrayed like one of these.' . . . Round about the intellect sweeps the horizon of the emotions from which all our noblest impulses are derived.

—*Prof. Tyndall.* [*Fr. of S.* 103.]

A fearless confidence in God is so reasonable that it becomes a duty. . . . But besides the reasonableness of this faith and this hope, we have infinite experience of it. How innocent, how careless, how secure is infancy! And yet how certainly provided for! We have lived at God's charges all the days of our life, and have (as the Italian proverb says) sat down to meat at the sound of a bell; and hitherto he hath not failed us. We have no reason to suspect him for the future; we do not use to serve men so; and less time of trial creates great confidences in us towards them who for twenty years together never broke their word with us; and God hath so ordered it, that a man shall have had the experience of many years' provision before he shall understand how to doubt; that he may be provided for an answer against the temptation shall come, and the mercies felt in his childhood may make him fearless when he is a man. —*Jeremy Taylor.* [*Holy Living. II.* § 6.]

A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a Soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. . . . The whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word.

—*Emerson.* [*Spiritual Laws.*]

Too much has been put between the soul and its Author. Comfort is too far to seek in Judaea. We want our own Immanuel, God with us. No imported can equal an indigenous faith . . . Our hope beyond the dead-line is no letter, promise, miracle, or bodily rising, but trust in the Power that made us. . . . This is the rising faith with Internationals of the Spirit. —*C. A. Bartol.* [*Radical Problems. p.* 385.]

Only this one thing we must never disbelieve. Let us say we cannot believe in God, or heaven, or immortality ourselves, if that indeed be the condition of our souls. . . . The uttermost woe that can come to a man from this direction, is not the inability he feels in himself to find these mighty confidences, but the inability to believe they have ever been found. . . . Let me still rest in this solid certainty, that multitudes, through all the ages, have succeeded where I have failed; winning the bread I hunger for; finding the answer denied to my cry; the answer that I shall surely find in the fulness of time or of eternity.

—*Robert Collyer.* ('*The Life that now is.*'—*p.* 185.)

There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief.
Whoever says, when clouds are in the sky,
"Be patient, heart! Light breaketh by and by,"—
Trusts the Most High.

There is no unbelief.
Whoever says "Tomorrow,"—the unknown,
The future,—trusts that Power alone
His thought cannot disown.

There is no unbelief.
And say by day and night, unconsciously,
The heart lives still by faith though lips deny:
God knoweth why.

—*Anon.*

Hope evermore and believe, O man, for e'en as thy thought
So are the things that thou seest, e'en as thy hope and belief.
Cowardly art thou and timid? They rise to provoke thee against them.
Hast thou courage? Enough,—see them exulting to yield.
Go from the east to the west, as the sun and the stars direct thee;
Go with the girdle of man, go and encompass the earth.
Not for the gain of the gold, for the getting, the hoarding, the having,
But for the joy of the deed; but for the Duty to do.
Go with the spiritual life, the higher volition and action,
With the great girdle of God, go and encompass the earth.

—*Arthur Hugh Clough.* (*d.* 1861.)

Let nothing disturb thee, nothing affright thee;
All things are passing; God never changeth;
Patient endurance attaineth to all things;
Who God possesseth in nothing is wanting;
Alone God sufficeth.

SANTA TERESA'S BOOK-MARK.
(*Tr. from the Spanish.*) —*Longfellow.*